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Here be four Heads of Reasons
by which the absolute necessity
of a Religious Correspondency
between the Godly Party of
this Common-wealth and for-
raign Protestants, may be made
manifest.

1. The first is taken from the truth of our Christian Religion whereof we make profession.
2. The second from the present sad condition of the Churches.
3. The third from the universall danger of the Publique States of Protestants.
4. The fourth from the peculiar and weighty Engagements under which the Godly party of this Nation doth stand for the performance of this duty, more then any people of the world.

Of the first.

IN the truth of our profession of Christianitie, there be four things which oblige us mainly to maintain a Religious Correspondency with our Brethren of the same profession in forraign parts.

1. First the Substantials wherein the truth of the Profession doth consist.
2. Secondly the Ends for which the graces and gifts of God are given to us, in the truth, and received by us.
3. Thirdly the Means by which we may attain to these ends.

1. The truth of our profession doth consist in the soundness of the Doctrine of Faith, and in the holiness

of the life of the professors, *Tir.* 1. 1, 3, 8, 9. to advance and maintain both these towards one another, and towards all men : the professors of Christianity are obliged by the speciall commandment of God concerning the Communion of Saints, which consists not onely in the conjunction of Believers, to strive together for the Faith of the Gospel, *Phil.* 1. 27. *Jude* 3. but also in a reall endeavour by prayers to strive one for another, *Eph.* 6. 18. and in the communication of their gifts and graces, to provoke one another unto love, and to good works, *Heb.* 10. 24. Now these endeavours cannot possibly be put forth by us, except some Religious Correspondency for the maintaining of Truth and Holinesse be intended and upheld amongst Protestants, therefore such a Correspondency is absolutely necessary to be minded by us; and if we mind it not, it is evident that we come short of a fundamentall duty, and fall under the guilt of breaking the Communion of Saints; of neglecting the fight for the faith, and of carelesnesse to provoke others unto love and good works, which God will certainly require at our hands, if we continue to do so. having so great cause and so much opportunity to do otherwise.

3. The End for which God doth give the gifts and graces of his Spirt unto the Saints; is, that the members of the body of Christ should profit thereby one towards another, *1 Cor.* 12. 7. and that they should trade therewith to gain more graces for themselves, *Luk.* 19. 12. 13. *Mar.* 25. 14. but it is no more possible to do this without maintaining an intercourse of spiritual Correspondency one with another, then it is possible to the disjoyned member of a natural body, to convey blood and nourishment each to other. Therefore a course of religious Correspondency is absolutely necessary for this cause also: and if this be not intended, Gods aime in giving his gifts unto his Saints and Churches is not fulfilled, and he will certainly deprive such of the gifts which they have received, who continue under the guilt of not making a right use thereof. For if the end of

Gods

Gods giving should be answered by our receiving, then we are bound in conscience to receive grace onely for the advancement of his glory, 1 Cor. 10. 31. and of our mutual edification, 1 Cor. 14. 26. & Rom. 14. 19. and 15. 2. and if these two Ends are so subordinate one to another, that God cannot be glorified otherwise by us, then by this, that we bring forth much fruit one towards another, Joh. 15. 6 (for our good cannot reach to him as David saith, *Psal.* 16. 2. but to the Saints that are in the earth, and to the excellent ones in whom ought to be all our delight *ibid.* v. 3.) then it will follow that the main use of all grace, is the improvement thereof towards others. But it is not possible to intend this improvement of our goodnesse towards the Saints for mutuall edification, except we use means to know one anothers spirituall condition by some course of spirituall Correspondency; therefore such a Correspondency is wholly necessary to be settled and entertained, if we will not deprive God of his glory, and the Saints of the interest which they should have in us by the right use of our Talents towards them.

3. The Means by which these Ends are to be attained, is to endeavour to keep the Unity of the spirit in the bond of peace, which we are commanded, and by many reasons exhorted to do, *Eph.* 4. 3, 4, 5, 6. Now this endeavour being the effect immediately flowing from Charity, which is the chief edifying grace as appeareth by 1 Cor. 8. 1. & chap. 3. p. totum. & *Eph.* 4. 15, 16. And seeing Charity cannot be maintained, nor edification advanced, nor the unity of the Spirit upheld, except there be an eddeavour put forth to take notice of one anothers state; therefore a Correspondency for mutual intelligence in spirituall matters tending to unity and peace in the profession of the Truth, is a thing absolutely necessary amongst such as intend sincerely to uphold the Truth of the Gospel-profession; or if they intend it not, it is evident that they come short of the fundamentall duty of the life of Christianity, by neglecting the means

of mutual edification wherein God is chiefly glorified; and such as continue in this neglect, and order not their way aright in the profession of the Gospel, shall never see the salvation of God, *Psalm*. 50. 23.

Of the Second.

THe present condition of the Churches comes under a two-fold Consideration, the one is in respect of themselves, the other is in respect of their common Adversaries.

The Churches considered within themselves, are found to be in their particular relations, not onely for themselves part at a distance, and strangers to each others affairs; but many of them are even at open defiance and opposition to one anothers welfare, which is the more to be blamed and lamented, not onely because this behaviour is directly opposite to the truth of the profession of Christianity, to Gods end in giving, and our duty in receiving gifts and graces; and to the means appointed to reach the ends we are bound to prosecute; but because this mis-behaviour seems to me even contrary to common sense and reason, so that it may be wondered at how it falls out amongst intelligent men, that their understandings in fundamental matters of Faith being so fully consonant, their affections should be so far dissonant: and again in matters of duty, their conscience being for the main bound up to one and the same Rule, which is the word of God; how they should be at so much division and strife about the application of that Rule unto lesser matters. Furthermore it is no small wonder unto me, that they having the Oracles of God, and therein two Rules of scriptural Interpretation prescribed, *viz.* the Analysis of the Text, and the Analogy of Faith; that the scholasticall way of handling Evangelical debates should be so much in use, and that in the debates about the depth of secret and unsearchable mysteries (which all sides confesse to be such) there should be so much Animosity. And lastly, that where the substance

stance is agreed unto, and in the outside of the profession onely, there is some difference about prudential and circumstantial matters of Order, Discipline, & Government, there should be so little contention and mutual forbearance made use of, notwithstanding all the acknowledged precepts and duties of Christian charity, and long suffering for mutual edification. Now that from this unreasonable division, and the great want of moderation and discretion, in managing the same, scandals and offences should infinitely be multiplied amongst the Churches is no wonder at all; for how can it be otherwise, when all charitable thoughts are laid aside, and no bowels of compassion by reason of humane frailties entertained, but that all manner of provocations to offences will on all hands be both given and taken; whence prejudices will continually be more and more heightened, and the Spirit of strife wil (as we see it doth) carry on the parties to embrace in their opposite courses, wordly interests of a contrary nature, that they may cross each others advantages: by which means the world takes insensible possession of the hearts of Professors, which makes them for the most part mind more the formality of their partial way, then the simplicity of the Gospel, and the power of Godliness: so that the life of the spirit (though much pretended unto by some, and not altogether unknown to others) cannot break through to work any sensible effects of holiness and spiritual edification; but all the means thereof, and the wayes of holy communion being either neglected or obstructed, and the prophane world observing our miscarriages, the way of Truth and Holiness is evil spoken of by them, and the name of God is blasphemed for our sakes.

Now to Remedy these evils, and to draw the Churches to some principle or degree of spiritual unity, that the wrath of God may be prevented (which may justly suffer us to devour one another, till we be consumed one by another, or the Candlestick removed from us all) let us mind but one Apostolical Rule to be put in practise amongst

mongst us, whereof the equity is altogether undeniable; and there may be yet some hope of our preservation in store. This Rule is given to the *Philippians* to heal the breach which was between the Jews & Gentile Believers about the matter of Circumcision, and it is this: *If ye be otherwise minded, God shall reveal even this unto you: nevertheless whereto we have attained already, let us walk by the same rule, let us mind the same thing.* If then we could be so happy, as to be able to perswade the Churches to observe this part of the Rule, one towards another: first, mainly to bear each with others imperfection in knowledge, till God reveal further his Truth; and then if in the meantime they would own one another in that whereunto they have already attained; and therein walk by one Rule, and mind the same thing: that is, intend that good towards others, which they would have others intend towards them; the mischief which through the neglect of this duty is like to ensue might be prevented; but how to make the Churches sensible of the necessity of observing this Rule and Precept, is scarce imaginable, except some Godly party would professedly own this as a duty towards them all in common, and undertake to provoke them by some religious way of Correspondency to a reciprocall practise thereof. Therefore again such a Correspondence is absolutely necessary for the Churches upon this Consideration, namely to preserve them from the forenamed evils of their home-bred distempers, and from the wrath which undoubtedly will follow thereupon, if they continue therein.

But if the Churches be look't upon with respect unto their common Adversaries, the Papists on the one hand, and the Profane, the Hypocrites, and the Atheists on the other; all which enemies lay the Churches waste severall waies, and undermine their Settlement: this religious Correspondency to maintain the unity of the Spirit in that whereunto they have attained, will yet appear more absolutely necessary. For it is without all contradiction evident, that nothing doth so much advance the wishes of
Papists,

Papists, and the plots of Atheistical States-men against the profession of the truth, as our Divisions amongst ourselves. And these Adversaries chiefly the Papists make it a great part of their work, by subtle Emissaries of all sorts, (which the Colledge *de propagande fide*, as they call it doth maintain) to foment these our divisions and disorders, in hope that thereby we shall be made a prey unto them at last. Now to take this advantage out of their hands, and to stop the gaps whereby they break in upon us, that they may cunningly heighten our passions, and make our divisions irreconcilible; there is no likely way but this, that some Godly and considerate Party should stir up the rest to correspond with it self, and each with another, in these main and fundamental Duties & Truths of Christianity, wherein they are all united, and whereunto they have all attained, notwithstanding their different opinions in lesser matters. And except some such course be taken, there is no humane possibility to prevent the effect of the plots which the Papall Conclave hath against the Churches, which it hath prosecuted and doth prosecute with indefatigable diligence, with innumerable Agents of several sorts, with immense cost and charge, with all manner of crafty insinuations; and fair pretences, and with all the zeal that either the opinion of deserving heaven, or the hope of temporal Greatness, Power, and Profit can breed in Superstitious, in Ambitious, and in Covetous minds. Therefore to countermine these practices of the common Adversaries, and to cut them short of the advantages; by which they will at last work out their ends, if no remedy be found: this religious Correspondency in things whereunto the Churches have attained, is absolutely necessary; and without some intercourse between them to this effect, it will be impossible, as to men to prevent the mischief which will ensue.

Of the Third.

AS for the Protestant states in *Germany*, and elsewhere through out *Europe*; if we look upon the causes of their

their weakening and unsettlement hitherto, we may easily read their destiny in time to come, if these Causes be not speedily removed. For it is certain that the House of *Austria* and the Papall Conclave, since the dayes of *Charles the V.* When the first warre about Religion was raised, in the year 1546. have entered into a League for the Exirpation of the Protestant Party, which hath been to this day maintained between them and the Design thereof constantly prosecuted; nor hath any thing been first and last given them the advantages of all their successes, so much as the divided affections and neglected Interests of Protestants amongst themselves, about matters of Religion: for the Elector of *Saxonie* in this last war, did betray and desert first the Elector *Palatine* in his undertaking, and made him miscarry in the defence of the Protestant Cause, onely because he was jealous; that the *Calvinists* (as they are called) should become too great in the Empire. And then afterward he refused to joyn in the *Suedish* Evangelical Confederacie erected at *Heilmar*, in the year 1633. onely because he would not be engaged to maintain a War for the securing of the *Calvinists* Liberties, joyntly with the *Lutherans*, which the *Suedish* undertook to do: and although at the pacification of *Munster*, in the year 1648. the *Suedes* have caried it, viz. that the Rights of both *Lutherans* and *Calvinists*, and their Liberties, shall be equally secured and upheld in the *German* Empire; yet it is manifest, that not onely the Emperor ever since hath persecuted the Protestants more then ever before in his Hereditary Lands, and that at this present Dyet of *Ratisbone*, nothing hath been ratified which was concluded at *Munster*, to the advantage of the Protestant Cause; but the whole matter of that Treatie relating thereunto hath rather been made Disputable, and is hitherto without effect, and will henceforth be made void; because the *Pope* having declared that whole Treatie prejudicial to the Church, and consequently null: the zealous *Papist* is bound not to keep it, though sworn to it, seeing he hath dispenced with his Oath, it being against

gainst the publique good of the Church. Thus although the *Suedes* did constrain the House of *Austria* to a peace with the Protestant Party; yet they will but watch for their opportunity to break it with advantage as soon as they can, so that it is very manifest, that the Emperor having gotten his ends at this Dyet, to have his Son made King of the *Romanes*, doth still prosecute his design to bring the Protestant States under his and the *Popes* subjection, and to make himself absolute in the Empire: nor is there any humane possibility to prevent the future prevalency of the *Austrian* absoluteness, and the effect of the Papall league therewith for the extirpation of the Protestant Party, but by removing the causes of that weakening and unsettlement which hath hitherto befallen unto them, which are none other but their want of concurrence and hearty Correspondency in a common interest for common safety and Gospel liberty. If therefore this concurrence, and the Correspondency in religious matters, which is to be the true ground thereof, cannot be procured nor maintained amongst Protestants; it is apparent that the Cause will be lost, and that henceforth without a miracle (which we have no special promise to hope for in this case,) no safety can be hoped for to secure and preserve the Protestant States in *Europe*: seeing they are not onely in *Germany*, but out of *Germany* also, not only divided and shattered in their Counsels without any Correspondency for a common aime, but even falling out one with another, and fiercely breaking one anothers strength; which Divisions the enemies seek with industry to foment, as is apparant between Us, and the United Provinces.

Therefore such as can fore-see this eminent danger (and every one that is rational cannot but fore-see it) and such as can discern the onely remedy thereof to be such a religious Corerrespondency as is here sued for; and yet are not willing to set this remedy a work for common safety: it is evident that such are not onely unfaithfull to the cause of Religion, but in their heart Deserters and Betrayers of the common interest of Protestants, which God certainly will call them to an account for, if he hath b'trusted them with means fit to uphold the same for his truths sake: for God doth give a Banner to his

people for his truths sake; and to whom the Banner is given, they are bound to display it, *Psal.* 60. 4. but how to display it without some religious Correspondence towards a concurrence in the work of common edification, is not imaginable; and therefore such a Correspondency is absolutely necessary.

If the disadvantages which Protestants lie under at this time for want of a mutual Concurrence in their common interest, should be reckoned up in particular, this Discourse might be enlarged unto a great Volum, but this is not sutable to my scope, and needless at this time; it will be sufficient to observe, that whereas heretofore in the Empire, the Voyces in the Electoral Colledge were equall, viz. three Protestants, and three Papists; and the War was raised for the casting Voyce, namely that of the King of *Bohemia*, whether the Protestant or the Papist should have it: now it is apparant that the issue is not onely a determination of that Voyce, to be Hereditarily annexed unto the House of *Austria*, but that in the other Voyces of that Colledge, the Papists have gotten Four for Three, so that in the Supreme Sphere of the Empire, the Protestant Party is wholly weakened; and if (as there is cause to suspect) at the eldest Prince of the *Saxon* Electoral House, will turn Papist, then it is likely the Five Papists will cast out the Two remaining Protestants, *Brandenburg* and *Palatin*, which are so weak already that they can make no defence, if any assault should be made against them.

As for the other disadvantages both within and without the Empire, there is scarce any great Protestant Family, but the Papall industrie hath gotten some branch of it to graft it upon the old Stock; by which meanes all manner of instruments are prepared to divide and break them within themselves: as formerly the Emperor *Charles* the V. brake the *Saxon* Family by setting *Maurice* against *John*.

In *France*, all the places of Security which the Protestants had, are taken from them; and that which in former time the Romane French Church rejected as a prejudice unto their Liberty, is now received and admitted, viz. the Council of *Trent*, which the Papall Conclave, and the House of *Austria* have made a yoke to be imposed upon the necks of all States through-

throughout *Europe*: and who ever will not submit unto it, is to be cut off. Thus both in *Germany* and in *France* the Design of suppressing the Protestant Profession, is strongly carried on; and there will be no possibility to hinder it in humane appearance, but all appearance to hasten it, if there can be no Religious Correspondence set a foot amongst the heads of the Protestants to concur in thoughts which should advance the Gospel, and settle the grounds of common safety for their mutual preservation. Such then as are entrusted with the public management of the affairs of Protestants, and make it not any part of their work to advance a Religious Correspondency to this effect amongst them, when they have the Means in their hand, and ability and opportunity to do it, will have much to answer before God. Therefore such a Correspondency is absolutely necessary to be intended and maintained; not onely for the advancement of the Truth of the Gospel, in serving Christ with one shoulder against Antichrist; but in respect of outward safety, and the securing of our Naturall and Spirituall Rights and Liberties, to our selves, to our Brethren, and to our Posterity.

Of the Fourth.

NOW if it hath been Convincingly made out both upon Spiritual and Rational grounds, that for the advancement of Christs Kingdom in the world, and for the outward safety and Preservation of the Churches, a Religious Correspondency is absolutely necessary unto them; then an Enquiry may further, and ought also to be made of two things. First, to whom chiefly the procurement of this Correspondency doth belong. Secondly, How it may be procured and obtained amongst the Churches? And to answer these Queries, I conceive we may say thus first in the Generall.

That the procurement of this Correspondency, doth chiefly belong to those who stand most in need thereof for their own welfare and safety, and who have most eminently engaged themselves to undertake the procurement of it. And that the way to procure it amongst the Churches, can be none other but a Christian endeavour to live and converse with other

Professors in the communion of Saints, which is not to look to our own things alone, but that every one should look also to the things of others; and in the consideration of others, to provoke them unto love, and to good works.

*Phil. 2.4.
Heb. 10.24*

This much in General: but then to Answer the first Query in particular; I conceive it may be truly said;

That the Godly Party living in this Common-wealth, doth stand in more need of this Correspondency for the welfare of their Cause, and for their own safety, then any other Churches do; and that this same Party, hath more eminently Engaged it self towards God and Men, to undertake the procurement of this Correspondency, then any other Churches have done. And to make out both these Assertions to be truths, I shall briefly offer these Considerations.

First in respect of the need which they stand of it; it is in my apprehension thus.

The Godly Party of this Nation hath been led forth in a peculiar way of acting against the world, and against Antichrist, which others have not been acquainted withall.

This acting hath set them in opposition, not only to the world and Antichrist, in a more direct way then others, but also put them at a distance from their Brethren themselves; who partly by reason of their weakness, partly for want of that information which we should have given them; partly because they have been prepossessed with false and injurious Informations against us, are for the most part so offended at us, that they scruple to own us as Brethren, and look upon us rather as Apostates from the Cause, and cut of from all Relation towards other Protestants; in their esteem we are a new thing, start up and standing alone by our selves. Now to be in such a condition, seems to be for us very unsafe; for if our Enemies be able without any controule, to represent us unto the world, and to the Professors of the Gospell, as Monsters of Men; and if we take no thought how to vindicate our Cause from false aspersions towards our Brethren, and towards Men of impartial judgement; the Cause of Christian and civill Liberty which we have undertaken and maintained hitherto, cannot prosper, but must needs at last miscarry in our hands.

For

For the prosperity of the Cause, is nothing else but the gaining of Godly Mens Affections at home and abroad to it : and if we make no Application to our Godly Brethren and Neighbours, to set them right, and inform them of the truth of our Cause and Proceedings, and to interest them to Correspond with us upon a Gospel account ; how can our Proceedings be successful ? how can our Cause be justified ? and how can we promise safety to our selves, when our professed Enemies, together with our misled Neighbours, shall joynly conspire and rise up against us ? I know, and am confident that the Cause will prosper in Gods hand, and that he will carry it on, and preserve the Instruments thereof, who follow him in his way ; but I do not see any ground to believe that he will do it without the ordinary Gospel Means of propagating the Truth, and of maintaining the Communion of Saints. If then he doth intend to preserve us, and to make use of us any further in this his work ; I am very confident that he will set us in the way whereunto he hath promised to give a blessing, which is the way of Brotherly love ; in a Religious Correspondency towards the rest of the Churches professing his Name in the Truth. By how much then our undertakings are more resolute and destructive to the course of the world, by so much they are the more difficult to be carried on ; & therefore we stand the more in need of the help and concurrence of the Godly, every where to carry it on with us to a good issue. And by how much our present Leaders in the Cause are less interested in the Godly Party abroad ; by so much if they desire to provide in Gods way for the success of the Cause, and for their own safety therein : they should the more apply themselves to advance a Gospel-interest towards all the Professors thereof ; and maintain with them to this effect, a Religious Correspondency therein. For as a man that is in a fight, doth not make use of any one of his members alone ; but all the members of his body are set in a posture to concur, & supply mutual strength as standing in need of each others help : so in this conflict of the Body of Christ against the Powers of the World, and the subtilty of Antichrist ; as all the Churches are aimed at and assaulted, so they stand in need of one ano-

thers help; and that part of the body which is most violently assaulted, standeth most in need of the assistance of the rest for its safety. Now it is without all doubt, that the Godly Party of this Nation, is most in the eye of the Enemie; and when the Universal breach (which is near at hand) between Protestants and Papiists shall be made, it will be most violently put at; therefore it doth stand most in need of help, and is bound for its own safety in a Gospel way to endeavour to receive it.

But the matter of Danger wherein we are more then others, is not the onely reason which doth oblige us to procure this Correspondency more then others; but the Engagement which lies upon the Godly Party for this Nation more eminently then upon others to procure it, is another obligation binding us thereunto.

This Engagement is eminently apparant in three Declarations of the State.

First, In the Remonstrance of the State of the Kingdome, published by the Parliament, Anno 1641.

Secondly, In the National League and Covenant of both Kingdoms.

Thirdly and Lastly, In the Declaration of this present Parliament, published the 12th. of July, this year 1653.

In the Remonstrance of the State of the Kingdome, at the latter end thereof, the Clause obliging the Godly Party which then did manage Publique Affairs, to mind a Correspondencie towards forraign Protestants, is expressed in these words.

We will labour by all offices of Friendship, to unite the Forraign Churches with us in the same Cause; and to seeke their Libertie, Safety, and Prosperity, as bound thereunto by Charity to them, and by wisdom for our own good: for by this means our own strength shall be increased, and by a mutuall concurrence to the same common End, we shall be able to procure the good of the whole body of the Protestant Profession.

This is as solemne a Promise, fully and expressly obliging them to seek this Concurrence and Correspondency, as can in so few words be expressed.

In the National League and Covenant, the last words thereof engage also deeply those that did swear it, to desire affectionately

nately as in the presence of God, and consequently when opportunity should be to endeavour sincerely this.

That the success of our proceedings, may be deliverance and safety to all Gods people, and an encouragement to other Christian Churches groaning under, and in danger of the yoke of Antichristian Tyrannie, to oyn with us in the same or like Association and Covenant to the Glory of God, the enlargement of the Kingdom of Christ, and the peace and Tranquility of Christian Kingdomes and Common-Wealths.

This profession being made in presence of God, with a hand lifted up unto Heaven by the Godly Party of both Nations, as it is conscionably to be minded; so it cannot reach the End for which it was made, to give an encouragement to other Christian Churches, to assert joyntly with us their Gospel Liberty, except we endeavour to maintain a Religious Correspondency with them.

In the Declaration of this present Parliament, which is addressed in expresse terms: *To all Gods people as well in Neighbour Nations as in this*; the professions are more zealous and large to this effect, then any of the former. For declaring a great expectation of the breaking forth of the Kingdom of Christ in all the earth, they manifest their faith and hope to this effect; *That God will not suffer his people here to deal falsely with him in his Cause, till he hath accomplished his great works, and brought about his great Ends: whereupon their earnest prayer is put up unto him; that God would unite their hearts to himself, that they may be one amongst themselves, and with all the people of God, who are members of the Body of Christ; and that they may be fitted and used as Instruments in the hand of God for a more full and clear revealing of the Lord Jesus, and a right promulgation of the blessed Gospel, and the true interest of his Kingdom, and the advance thereof, that oppressing yokes may be broken, and all burthens removed; that his Tabernacle may be fully raised up, and his Temple built by his Spirit, that all his people may have one lippe, one heart, one consent, one shoulder to bow down and worship him; that the envie of Judah and Ephraim may be taken away, that they may be one in one fold with one Shepherd; that the Swords and Speares may be turned into plough Shares and pruning hookes, and the earth filled with*

Page 2.
Page 3.
Page 4.
Page 6.
Page 7.

with the knowledge of the Lord, as the waters cover the Sea.

Now where such professions are so solemnly and so largely in a publique way addressed unto God, and all his people in this and in Neighbour Nations, and made in a manner the chief matter which is aimed at in this present Parliament; what can be conceived more obliging towards the Undertaking of the work? If therefore we should put forth no endeavours to perform this Duty, whereof we acknowledge our selves so fully convicted, by so many Professions, and Vowes, and Prayers, and Declarations; will it not be a guilt lying so much the heavier upon us in the day of our accounts, by how much the more we have engaged our selves unto it. Certainly God will not be mocked; and if after so many Protestations in times of distresse, and Deliverances since obtained, and Successes given in to enable us to perform our Vowes and Engagements; we should undertake nothing towards the discharge of this Duty, which lyeth so eminently upon us, our guilt will suddenly overtake us, and the punishment thereof, if not prevented by some attempts suitable to our Engagements, will be fearful and severe.

Therefore that it may be prevented, the second *Querie* should be laid to heart; *viz. How a Religious Correspondency may be procured and maintained between the Godly Party of this Nation, and the Forraign Protestant Churches?*

Now to answer this *Querie*, it is not my scope at this time, I onely do intend to shew the necessity of laying it to heart, by those who shall think themselves concerned in finding some resolution thereunto; and as it shall please God to move their hearts and open their inclinations, to set forward in their way this Design: if they will acquaint me therewith, I shall not conceal my thoughts from them, which I shall conceive conducive unto this End and Purpose, which herewith I commend to the providence of God, and the prayers of Godly Souls; and having discharged my Conscience for mine own part thus far in this matter, I shall wait for 'the hand of God' who is said those that love him further, and remaine for Sions sake, as in all these troubles I have been all along without partiality according to my ability,

Their faithful Servant in the Communion of Saints.

